RD

Articles

*whereupon it was a-*greed by the Archbiſhops and Byſhops of both prouinces and the whole cleargie, in the Conuocation holden at London in the yeere of our Lorde GOD 1562. according to the computation of the Church of England, for the auoyding of the diuerſities of opinions, and for the ſtabliſhing of conſent touching true religion.

Put foorth by the Queenes authoritie.

Articles Of faith in the holy *Trinitie.*

THere is but one liuing and true God, euerlasting, without body, partes, or passions, of infinite power, wisedome, and goodnes, the maker and preseruer of all things both visible and inuisible. And in vnitie of this Godhead there bee three persons, of one substance, power, & eternitie, the father, the sonne, and the holy Ghost.

2 Of the word or sonne of God which was made very man.

THe Sonne, which is the word of the Father, begotten from euerlasting of the father, the very and eternall God, of one substance with the father, tooke mans nature in the wombe of the blessed virgine, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were ioyned together in one person, neuer to be deuided, whereof is one Christ, very God and very man, who truely suffered, was crucified, dead, and buried, to reconcile his father to vs, and to be a sacrifice, not onely for originall gylt, but also for all actuall sinnes of men.

Articles

3 Of the going downe of Christ into hell.

AS Christ died for vs, and was buryed: so also is it to be beleeued that he went downe into hell.

4 Of the Resurrection of Christ.

CHrist did truely rise againe from death, and tooke againe his body, with flesh, bones, and al things appertaining to the perfection of mans nature, wherewith hee ascended into heauen, and there sitteth, vntill hee returne to iudge all men at the last day.

5 Of the holy Ghost.

THe holy ghost, proceeding from the father & the sonne, is of one substance, maiesty & glory, with the father and the sonne, very and eternal God.

6 Of the sufficiencie of the holy Scriptures for saluation.

HOly Scripture conteyneth all things necessary to saluation: so that whatsoeuer is not read therein, nor may be proued thereby, is not to be required of any man, that it shoulde be beleeued as an article of the faith, or be thought requisite or necessary to saluation. In the name of the holy Scripture, wee doe vnderstande those Canonicall bookes of the olde and newe Testament, of whose authoritie was neuer any doubt in the Church.

Of

# of religion.

Of the names and number of the Canonicall Bookes.

Geneſis.
Exodus.
Leuiticus.
Numeri.
Deuteronomium.
Ioſue.
Iudges.
Ruth.
The 1. booke of Samuel.
The 2. booke of Samuel.
The 1. booke of Kings.
The 2, booke of Kings.
The 1. booke of Chroni.
The 2. booke of Chroni.
The 1. booke of Eſdras.
The 2. booke of Eſdras.
The booke of Heſter.
The booke of Iob.
The Pſalmes.
The Prouerbes.
Eccleſiaſt, or preacher.
Cantica, or ſongs of Sa.
4. Prophets the greater.
12. Prophets the leſſe.

And the other bookes (as Hierome ſaith) the Church doeth read for example of life and inſtruction of maners: but yet doth it not applie them to eſtabliſh any doctrine. Such are theſe following.

The third booke of Eſdras.
The fourth booke of Eſdras.
The booke of Tobias.
The booke of Iudith.
The reſt of the booke of Heſter.
The booke of Wiſdome.
Ieſus the ſonne of Sirach.
Baruch the Prophet.
Song of three children.
The ſtorie of Suſanna.
Of Bel and the Dragon.
The prayer of Manaſſes.
The 1. booke of Machab.
The 2, booke of Machab.

All the bookes of the Newe Teſtament, as they are commonly receiued, wee doe receiue and accompt them for Canonicall.

Articles

7 Of the olde Testament.

THe old Testament is not contrary to the newe, for both in the olde and newe testament euerlasting life is offered to mankind by Christ, who is the onely mediatour betweene God and man, being both God and man. Wherefore they are not to be heard which faine that the old fathers did looke onely for transitorie promises. Although the lawe giuen from God by Moses, as touching ceremonies and rites, doe not bind Christian men, nor the ciuill precepts thereof ought of necessitie to be receiued in any common wealth: yet notwithstanding, no Christian man whatsoeuer, is free from the obedience of the commandements, which are called morall.

8 Of the three Creedes.

THe three Creedes, Nice Creede, Athanasius Creede, and that which is commonly called the Apostles Creede, ought thoroughly to bee receiued and beleeued: for they may be prooued by most certaine warrants of holy scripture.

9 Of originall birth or sinne.

ORiginal sinne standeth not in the following of Adam (as the Pelagians doe vainely talke) but it is the fault and corruption of the nature of euery man, that naturally is engendred of the ofspring of Adam, whereby man is very farre gone from originall righteousnes, and is of his owne nature

ture enclined to euill, so that the flesh lusteth alwayes contrary to the spirit, and therefore in euery person borne into this worlde, it deserueth Gods wrath and damnation. And this infection of nature doeth remaine, yea in them that are regenerated, whereby the lust of the flesh, called in Greeke φρόνημα σαρκὸς, which some doe expounde the wisedome, some sensualitie, some the affection, some the desire of the flesh, is not subiect to the lawe of God. And although there is no condemnation for them that beleeue and are baptized: yet the Apostle doeth confesse that concupiscence and lust hath of it self the nature of sinne.

10 Of free will.

THe condition of man after the fall of Adam is such, that he cannot turne and prepare himselfe by his owne natural strength and good workes to faith and calling vpon God: Wherefore wee haue no power to doe good workes pleasant and acceptable to God, without the grace of God by Christ preuenting vs, that we may haue a good will, and working with vs, when we haue that good will.

11 Of the iustification of man.

WEe are accounted righteous before God, only for the merite of our Lord and sauiour Iesus Christ, by faith, and not for our owne

workes or deseruings. Wherefore, that we are iustified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the homilie of iustification.

12 Of good workes.

ALbeit that good workes, which are the fruites of faith, and followe after iustification, can not put away our sinnes, and endure the seueritie of Gods iudgement, yet are they pleasing and acceptable to God in Christ, & doe spring out necessarily of a true and liuely faith, in so much that by them a liuely faith may be as euidently knowen as a tree discerned by the fruite.

13 Of workes before iustification.

WWorkes done before the grace of Christ, and the inspiration of his spirite, are not pleasant to God for as much as they spring not of faith in Iesu Christ, neither doe they make men meete to receiue grace, or (as the schoole authours say) deserue grace of congruitie: yea rather for that they are not done as God hath willed and commaunded them to be done, wee doubt not but they haue the nature of sinne.

1 Of the workes of supererogation.

VOluntarie workes besides, ouer & aboue Gods commaundements, which they call workes of supererogation can not be taught without arrogancie

rogancie and impietie. For by them men doe declare that they doe not onely render vnto God as much as they are bound to doe, but that they doe more for his sake then of bounden due tie is required: Whereas Christ saith plainly, When ye haue done all that are commanded to you, say, We be vnprofitable seruãts.

15 Of Christ alone without sinne.

Christ in the trueth of our nature, was made like vnto vs in all thinges (sinne onely except) from which he was clearely voyde, both in his flesh and in his spirit. Hee came to be a lambe without spotte, who by sacrifice of him selfe once made, should take away the sinnes of the worlde: and sinne (as S. Iohn saith) was not in him. But all wee the rest, (although baptized, and borne againe in Christ) yet offend in many thinges, and if wee say wee haue no sinne, we deceiue our selues, and the trueth is not in vs.

16 Of sinne after Baptisme.

Not euery deadly sinne willingly committed after baptisme, is sinne agaynst the holy Ghost, and vnpardonable. Wherefore, the graunt of repentance is not to be denyed to such as fall into sinne after baptisme. After we haue receiued the holy Ghost, we may depart from grace giuen, and fall into sinne, and by the grace of God (we may) arise againe, and amend our liues. And there-

fore, they are to be condemned, which say they cannot more sinne as long as they liue here, or denie the place of forgiuenes to such as truely repent.

17 Of predestination and election.

PRedestination to life, is the euerlasting purpose of God, whereby (before the foundations of the worlde were layde) hee hath constantly decreed by his counsell secret to vs, to deliuer from curse and damnation, those whome he hath chosen in Christ out of mankinde, and to bring them by Christ to euerlasting saluation, as vessels made to honour. Wherefore they which be indued with so excellent a benefit of God, be called according to Gods purpose by his spirite working in due season: they through grace obey the calling: they be iustified freely: they be made sonnes of God by adoption: they bee made like the image of his onely begotten sonne Iesus Christ: they walke religiously in good workes, and at length by Gods mercy, they attaine to euerlasting felicitie.

As the godly consideration of predestination and our election in Christ, is full of sweete, pleasant, and vnspeakeable comfort to godly persons, and such as feele in thēselues the working of the spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing vp their mind to high and heauenly things, as well because it doth greatly establish and confirme their faith of eternall saluation to be enioyed through Christ, as because it doth ferquently

uently kindle their loue towards God: So, for curious & carnal persons, lacking the spirit of Christ, to haue continually before their eyes the sentence of Gods predestination, is a most dangerous downefall, whereby the deuill doth thrust them either into desperation, or into rechlesnesse of most vncleane liuing no lesse perilous then desperation.

Furthermore, we must receiue Gods promises in such wise, as they be generally set forth to vs in holy scripture: and in our doings, that will of God is to be followed, which we haue expressly declared vnto vs in the word of God.

18 Of obtayning eternall saluation, onely by the name of Christ.

They also are to be had accursed, that presume to say, that euery man shalbe saued by the lawe or sect which he professeth, so that he be diligent to frame his life according to that lawe, and the light of nature. For holy Scripture doeth set out vnto vs only the name of Iesus Christ, whereby men must be saued.

19 Of the Church.

The visible Church of Christ, is a congregation of faithfull men, in the which the pure word of God is preached, and the Sacraments be duely ministred, according to Christs ordinance, in all those things that of necessitie are requisite to ỹ same.

Articles

As the Church of Hierusalem, Alexandria, and Antioch haue erred: so also ỹ Church of Rome hath erred, not only in their liuing and maner of ceremonies, but also in matters of faith.

20 Of the authoritie of the Church.

THe Church hath power to decree Rites or Ceremonies, and authoritie in controuerſies of faith: And yet it is not lawfull for the Church to ordayne any thing that is contrary to Gods word written, neither may it ſo expound one place of ſcripture, that it be repugnant to another. Wherefore, although the Church bee a witneſſe & a keeper of holy writ: yet as it ought not to decree any thing againſt the ſame, ſo beſides the ſame, ought it not to enforce any thing to beleeued for neceſſitie of ſaluation.

21 Of the authoritie of generall counſels.

GEnerall Counſels may not bee gathered together without the commandement and will of princes. And when they be gathered together (foraſmuch as they bee an aſſemblie of men, whereof all bee not gouerned with the ſpirit & word of God) they may erre, & ſometime haue erred, euē in things pertaining vnto God. Wherefore, things ordained by them as neceſſarie to ſaluation, haue neither ſtrength nor authoritie, vnleſſe it may bee declared that they be taken out of holy Scripture.

22 Of purgatorie.

THe Romiſh doctrine cōcerning purgatory, pardons, worſhipping & adoration aſwell of images

ges

ges, as of reliques, & also inuocation of Saints, is a fond thing, vainly inuented, and grounded vpon no warrantie of scripture, but rather repugnant to the word of God.

23 Of ministring in the congregation.

IT is not lawfull for any man to take vpon him the office of publike preaching, or ministring the Sacraments in the congregation, before he be lawfully called & sent to execute the same. And those wee ought to iudge lawfully called & sent, which be chosen & called to this worke by men who haue publike authoritie giuen vnto them in the congregation, to call and send ministers into the Lords vineyarde.

24 Of speaking in the congregation, in such a tongue as the people vnderstandeth.

IT is a thing plainly repugnant to ỹ word of God, & the custome of the primitiue church, to haue publike praier in the church, or to minister the Sacraments in a tongue not vnderstanded of the people.

25 Of the Sacraments.

SAcraments ordeined of Christ, be not onely badges or tokens of Christian mens profession: but rather they be certaine sure witnesses & effectuall signes of grace and Gods good will towardes vs, by the which he doeth worke inuisibly in vs, & doeth not onely quicken, but also strengthen and confirme our faith in him.

There are two Sacramentes ordeined of Christ

our Lord in the Gospel, that is to say, Baptisme, and the Supper of the Lord.

Those fiue commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimonie, and extreme Unction, are not to be compted for Sacraments of the Gospell, being such as haue growen partly of the corrupt following of the Apostles, partly are states of life allowed in ỹ scriptures: but yet haue not like nature of Sacraments with Baptisme and the Lords Supper, for that they haue not any visible signe or ceremonie ordeined of God.

The Sacraments were not ordeined of Christ to be gased vpon, or to be caried about: but that we should duely vse them. And in such only, as worthily receiue the same, they haue a wholesome effect or operation: But they that receiue them vnworthily, purchase to themselues damnation, as Saint Paul sayth.

26 Of the vnworthinesse of the ministers, which hinder not the effect of the Sacraments.

Although in the visible Church the euil be euer mingled with the good, and sometime the euil haue chiefe authoritie in the ministration of the word & Sacraments: yet forasmuch as they do not the same in their owne name but in Christs, & do minister by his commission & authority, we may vse their ministery, both in hearing the word of God, & in the receiuing of the Sacaaments. Neither is the effect of Christs ordinance taken away by their wickednes, nor the grace of Gods gifts diminished from such

such as by faith & rightly do receiue the Sacramẽts ministred vnto them, which be effectuall, because of Christes institution and promise, although they be ministred by euill men.

Neuertheless, it appertaineth to the discipline of the Church, that inquirie be made of euil ministers, and that they bee accused by those that haue knowledge of their offences: and finally being founde guiltie by iust iudgement, be deposed.

27 Of Baptisme.

BAptisme is not onely a signe of profession, and marke of difference, whereby Christian men are discerned from other that be not Christened: but it is also a signe of regeneration or new byrth, whereby as by an instrument, they that receiue baptisme rightly, are grafted into the Church: the promises of the forginenes of sinne, and of our adoption to be the sonnes of God, by the holy ghost, are visibly signed and sealed: faith is confirmed: and grace increased by vertue of prayer vnto God. The baptisme of yong children, is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

28 Of the Lords Supper.

THe Supper of the Lorde, is not onely a signe of the loue that Christians ought to haue among themselues one to another: but rather it is a Sacrament of our redemption by Christes death. Insomuch that to such as rightly, worthily, and

and with faith receiue the same, the breade which we breake is a partaking of the body of Christ, and likewise the cuppe of blessing, is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proued by holy writ: but is repugnant to the plaine words of Scripture, ouerthroweth the nature of a Sacrament, and hath giuen occasion to many superstitions.

The body of Christ is giuen, taken, and eaten in the Supper onely after an heauenly and spirituall maner. And the meane whereby the body of Christ is receiued and eaten in the Supper, is fayth.

The Sacrament of the Lordes Supper was not by Christs ordinance reserued, caried about, lifted vp, or worshipped.

29 Of the wicked which doe not eate the body of Christ in the vse of the Lordes Supper.

THE wicked, and such as be voyde of a liuely faith, although they doe carnally and visibly presse with their teeth (as Saint Augustine sayeth) the Sacrament of the bodie and blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drinke the signe or Sacrament of so great a thing.

30 Of both kindes.

THe cuppe of the Lorde is not to be denyed to the lay people. For both parts the of the Lordes Sacra-

Sacrament, by Chriſtes ordinance and commaundement ought to be miniſtred to all Chriſtian men alike.

31 Of the one oblation of Chriſt finiſhed vpon the Croſſe.

THe offring of Chriſt once made, is that perfect redemption, propitiation, and ſatisfaction for all the ſinnes of the whole world, both original and actuall, and there is none other ſatisfaction for ſinne, but that alone. Wherefore the ſacrifices of Maſſes, in the which it was commonly ſayd that the Prieſtes did offer Chriſt for the quicke and the dead, to haue remiſſion of payne or gylt, were blaſphemous fables, and dangerous deceits.

32 Of the mariage of Prieſts.

BYſhops, Prieſtes, & Deacons, are not commanded by Gods lawe either to vowe the eſtate of ſingle life, or to abſtaine from mariage. Therefore it is lawfull alſo for them, as for all other Chriſtian men, to mary at their owne diſcretion, as they ſhall iudge the ſame to ſerue better to godlines.

33 Of excommunicate perſons, howe they are to be auoyded.

THat perſon which by open denunciation of the Church, is rightly cut off from the vnitie of the Church, and excommunicated, ought to be taken of the whole multitude of the faithfull as an Heathen and Publicane, vntill hee be openly reconciled by penance, and receiued into the Church by a

iudge that hath authoritie thereto.

34 Of the traditions of the Church.

IT is not necessarie that traditions and ceremonies be in all places one, or vtterly like, for at all times they haue bene diuers, and may be chaunged according to the diuersitie of Countries, times, and mens maners, so that nothing be ordeyned against Gods word. Whosoeuer through his priuate iudgement, willingly and purposely doeth openly breake the traditions & ceremonies of the Church, which be not repugnant to the word of God, and be ordeyned and approued by common authoritie: ought to be rebuked openly, (that other may feare to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weake brethren.

Euery particular or nationall Church, hath authoritie to ordeyne, change, and abolish ceremonies or rites of the Church ordeyned onely by mans authoritie, so that all things be done to edifying.

35 Of Homilies.

THe second booke of Homilies, the seuerall titles whereof we haue ioyned vnder this article, doth containe a godly & wholesome doctrine, & necessarie for these times, as doeth the former booke of Homilies, which were set forth in the time of Edward the first: and therfore we iudge them to be read in Churches by the Ministers diligently, & distinctly, that they may be vnderstanded of the people.

Of

# of religion.

Of the names of the Homilies.

1 Of the right vſe of the Church.
2 Againſt perill of idolatrie.
3 Of the repairing and keeping cleane of Churches.
4 Of good workes, firſt of faſting.
5 Againſt gluttonie and drunkennes.
6 Againſt exceſſe of apparell.
7 Of prayer.
8 Of the place and time of prayer.
9 That common prayers and Sacraments ought to be miniſtred in a knowen tongue.
10 Of the reuerent eſtimation of Gods word.
11 Of almes doing.
12 Of the natiuitie of Chriſt.
13 Of the paſſion of Chriſt.
14 Of the reſurrection of Chriſt.
15 Of the worthy receyuing of the Sacrament of the body and blood of Chriſt.
16 Of the giftes of the holy Ghoſt.
17 For the rogation dayes.
18 Of the ſtate of Matrimonie.
19 Of repentance.
20 Againſt Idleneſſe.
21 Againſt rebellion.

36 Of conſecration of Biſhops and Miniſters.

THe booke of conſecration of Archbiſhops, and Biſhops, and ordering of Prieſtes, and Deacons, lately ſet forth in the time of Edward the

first, and confirmed at the same time by authoritie of Parliament, doeth conteine all things necessarie to such consecration and ordering: neither hath it any thing, that of it selfe is superstitious or vngodly. And therefore, whosoeuer are consecrated or ordered according to the rites of that booke, since the seconde yere of the aforenamed K. Edward, vnto this time, or hereafter shalbe consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

37 Of the ciuill Magistrates.

THe Queenes Maiesty hath the chiefe power in this Realme of England, and other her dominions, vnto whom the chiefe gouernment of all estates of this Realme, whether they be Ecclesiasticall or Ciuil, in all causes doth appertaine, & is not, nor ought to be subiect to any forraine iurisdiction.

Where we attribute to the Queenes Maiesty the chiefe gouernment, by which titles we vnderstand the mindes of some slanderous folkes to be offended: we giue not to our princes the ministring eyther of Gods word, or of the Sacraments, the which thing the Iniunctions also lately set foorth by Elizabeth our Queene, doeth most plainely testifie: But that onely prerogatiue which we see to haue bene giuen alwayes to all godly Princes in holy Scriptures by God himselfe, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiasticall or Temporall, and restraine with the ciuill sworde the stubburne

and

and ettill doers.

The Byshop of Rome hath no iurisdiction in this Realme of England.

The lawes of the Realme may punish Christian men with death, for heinous and grieuous offences.

It is lawfull for Christian men, at the commandement of the Magistrate, to weare weapons, and serue in the warres.

38 Of Christian mens goods, which are not common.

THE riches & goods of Christians are not common, as touching the right, title, and possession of the same, as certaine Anabaptists do falsely boast. Notwithstanding euery man ought of such things as he possesseth, liberally to giue almes to the poore, according to his habilitie.

39 Of a Christian mans othe.

AS we confesse that vaine and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle: So we iudge that Christian religion doeth not prohibite, but that a man may sweare when ỹ Magistrate requireth, in a cause of faith and charity, so it be done according to ỹ prophets teaching, in iustice, iudgement, & trueth.

40 The Ratification.

THis booke of Articles before rehearsed, is againe approued, and allowed to bee holden and executed within the Realme, by the assent and consent of our Soueraigne

Lady,

The Table.

Lady, Elizabeth by the grace of God, of Englande, France, and Ireland Queene, defendour of the fayth, &c. Which articles were deliberately read, and confirmed againe by the ſubſcription of the hand of the Archbyſhop and Byſhops of the vpper houſe, and by the ſubſcription of the whole Cleargie in the neather houſe in their Conuocation, in the yeere of our Lord God. 1571.

The Table.

1 Of faith in the Trinitie.
2 Of Chriſt the ſonne of God.
3 Of his going downe into hell.
4 Of his reſurrection.
5 Of the holy Ghoſt.
6 Of the ſufficiencie of the Scripture.
7 Of the olde Teſtament.
8 Of the three Creedes.
9 Of the Originall ſinne.
10 Of free will.
11 Of iuſtification.
12 Of good workes.
13 Of workes before iuſtification.
14 Of workes of ſupererogation.
15 Of Chriſt alone without ſinne.
16 Of ſinne after Baptiſme.
17 Of predeſtination and election.
18 Of obtayning ſaluation by Chriſt.
19 Of the Church.
20 Of the authoritie of the Church.
21 Of the authoritie of the generall Counſels.

22 Of Purgatorie.
23 Of miniſtring in the congregation.
24 Of ſpeaking in the congregation.
25 Of the Sacraments.
26 Of the vnworthineſſe of the Miniſters.
27 Of Baptiſme.
28 Of the Lordes Supper.
29 Of the wicked which eate not the body of Chriſt.
30 Of both kinds.
31 Of Chriſtes one oblation.
32 Of the mariage of Prieſts.
33 Of excommunicate perſons.
34 Of traditions of the Church.
35 Of Homilies.
36 Of conſecration of miniſters.
37 Of ciuill Magiſtrates.
38 Of Chriſtian mens goods.
39 Of a Chriſtian mans othe.
40 Of the ratification.

Imprinted at London by the Deputies
of Chriſtopher Barker, Printer to the Queenes
moſt excellent Maieſtie.
Anno Domini.
1590.

Cum priuilegio Regiæ Maieſtatis.

2os agnos in ac. q̃lid. nũb 2 opportu. temp.

Ἔχειν πίστιν ἔχειν ἔργα
Jacob. 2. 14

Παρακαλῶ οὖν παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ. Rom. 12. 1°.

in voto acceptae { quis sit cui qui sumus nos ac animo vouemus.

ὁλοκάυστον μὴ μόνον θυσίαν. χρ

4. Esd. 5. [illegible] 116. 14 [illegible] Psal. 107. vlt. 1 Mach. 5. 28

I will pay my vowes vnto the lord euen now in the presence of all his people. Quando nunciandum dayly my vowes Psal. vlt.

electus huius scripture finit occasio mone articul. quos coram vobis de
ge nunciare et ad p̄fitendū vt a futuro dauid ad p̄sentem assurgendo
in lucem et affirmare p̄fessi sū vota vestra. et ecce vt et deū qui ad nunciandū pos
mus vobis affirmare vestrū est audire ecclesiā ad audiendū verbū ad obediendū eis
p̄cepit verba ac̄ constituēdū eius & recipiendū verbo dei dignū ad effectū dei tota
ad regulā et imaginē verbi dei q̄ mūdi studiū ad carnē castigandū diabolū totis
nubq̄ resistendū q̄si procuraq̄ ōia recte quisq̄ in spiritu hunc versiculū enunciabit
spiritu; sed si accedamus magis ad nos reflectere pares quod amore officij p̄fessionis
nostri agnoscendi: p̄sumptuosi in requisitis adulteri in adulterio sacrilegi in sacrilegio
ebrij in ebrietate auari q̄ in auaritia furi in furto cōtumeliosus in contumelia superbi
ctor in superbia contentiosus in pacis violatore denique vitiosus in vitio cōtinuando
cordis dissimulator ad diuinū sacrificiū infidelis ego minor ad fidelissimū cū
storē regnū regis ac p̄ssimū dominū et nobilissimus filius ad venerandū pa
cordis corpore non corde, manu non voluntate et ore hunc forte celebrare seu male
de bono xp̄o hui populo Esaias 29. [illegible] vel cuiquā offendere sed deo obsequiosū
nabeng magis nos hoyes xp̄i xp̄icole ns̄ et magis. Valet q̄ verbi ministrator nō cui
quaces et austeres iustos q̄rat iustitia opera vel facta versus nec q̄ iustificet meritorie
ex fide sola lingua sed opis vt paul hoc Rom. 2. 6 Red vna sermo. opa, illud 83 vers. no audi
audiuit q̄ o qui. f. in nrm bonū ne deficiare legem no deliberēt vnusquisq̄ ad me scet
ad seniorē arit, no erit nobis vtilitati in die iudicij dūm̄ confitentium et cuncta deuota cuncta
sid in me loquatur dns dicit dnus ego vrem vnicuq̄ quid offendo. Ergo xp̄us q̄ mat. 24 no dies q̄
nie et 23 ep̄istolor ne nō nescere dept negotia operaretes et misit cōsolatione mūdi
eq. et nō fac et audiret facien illū in aroma edificati hunc in xp̄o vt nos cantor recubo
pinodo in ad agendū bene q̄ ad loquendū bene est cū charitatis alio no loquutio vt recte
ad 15 q̄ misereantur qui habebant et p̄tula vando cubuit qui facit hec ōia nō mouebit
cere et nō facias arbori fructescentiet no sanctificati similiq̄ christ nullus est vtilitas agricole sic
illa xp̄o cōmodat quādo ea q̄ dest p̄ne salutē nomē scribere in lib. vite habere studiū q̄d
ti mortibq̄ Bon. hui os tendit familiare elogio et sumpti libū et nō decreti p̄culosū fu Jac. 4. 17
audiamq̄ xp̄isti qui legē p̄ deū vel [illegible] festinet vinere dignē deo Reges nō in pe
cati dolos sordibus mei accendet p̄manebit cū ecclesiā nisi vt veniat sic nec adeat nos
dei nisi ad vindicta si vis spiritus cōtra sepi. Sic paul i cor. 11. 25 sagittent sonib de nocte pectoris
ces [illegible] subiecti negotia tanta latibula nō demoni qui nō p̄ualet dei gia hac in seculo et
nciabit diabolico lustra in futuro ruare mutabimur dispensatorē q̄ prudēs et cauerit ne ser
te cogitat de solitudē et sic vbi cetū defecit forsā quinquagena sufficiat sed mirāq̄ veniet gratia
rapiet sine ministro dicet mittet in carcere ibi nūquid requiret si quis sapiēs aut danie
ne cogitabit; sed ad illa de vestibus cura sit hec cogitabilis et inde concludetis cū effecta vnusquis
solitudo. est [illegible] videtis hui pheta in p̄sentia hic ultimo dicto quod deus sub edictione mutuet si scelus
obligetis quādo vbi quibq̄ test. ad p̄solidandū [illegible] et describet cui dno quādo ita [illegible]
quibq̄ test in congregatione populo [illegible] debet multis multa recipimus ad dei fonti
ecclesiam tales nos sup̄ba ōa ecclesiastes reuixit sed alia ōia ad vsū nrm 29. 30 vers. gen. et eternū
ret dotat nos vt adoptionis filios. 20 Josu xp̄um tpsp. 1. 5. redemptionis ad mortis sue nam et
nicosilio Rs. 8 et xp̄o fuisti est obediens vsq ad mortē 2 ps. B. meritis fratres xp̄us
p̄derent obedientia p̄dicit vita & deinq̄ ōia anime et corporis beneficiū primq̄ nūc no
[illegible] quera vos sacerdotiū sexest iustificat sibi dnus dnus dei deinq̄ claudo amen ast. 3. 6 sed q̄
nunq̄ si vos sic vere deus nō requirat bonis cor q̄ab. 23. 26. hui pheta cū anima regnabit et

Two editions of the Articles. The copy in this volume is made up of both: but the leaves have make a perfect copy of one edition.